men which make for a wholesome social order. Yet Confucianism has had much to say about the cultivation of character, and Buddhism and Taoism have had as at least part of their aim the perfection of the individual.

One last general characteristic of Chinese religion which needs mention is state control. As far back as the Chou and probably earlier, religion was a function of society as expressed in such institutions as the state and the family. When, under the Ch'in, the Empire was organized, the authority of the state in religion was rather rigorously exercised. In theory the state seems to have remained supreme in such matters down through the Ch'ing. The formal declaration of religious liberty under the Republic appears to have been a distinct innovation. The control of the state was not always vigorously asserted. As we have said, a good deal of practical toleration existed. Yet the right was always there and from time to time was emphatically exercised. No great religious organization has ever made an effective bid for superiority over the state in the loyalties of the Chinese. The Buddhist monks, although the richest and most numerous of the religious groups, seem never to have been so closely knit on an Empire-wide scale as the Roman Catholic Church in the West. Nor has the doctrine of the complete separation of church and state much precedent in China. Under the Ch'ing, for example, the state exercised a supervision over the Buddhist monastic communities, appointing officials to control them and designating the monasteries which had the right to admit postulants to the monastic vows. This tradition, it may be remarked, reenf orced by contacts with the accentuated powers of the state in the present-day West and by the

rise of nationalism, has had to be reckoned with by the groups in China which have sought to build up a Christian society or societies as free as possible from the interference of the state and to exercise functions, such as education, which in China have long been claimed by the government.

THE STATE RELIGION AND CONFUCIANISM

From these general characteristics we must turn to the chief phases of the religious life in China in the nineteenth century on the eve of the changes introduced by the coming of the Occident In a sense it does violence to the picture to differentiate the sev-